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WEEK BY WEEK

The New Testament and Today

THERE is in the New Testament a remarkable mystery. The documents in the Testament nearest to the life of Jesus, the early Epistles of St. Paul, show little if any interest in the life of Jesus before the Crucifixion. The historic Jesus, that is the Jesus who lived and taught in Palestine some fifteen years or so before Paul became a Christian, need not have existed in the flesh as far as Paul is concerned. In his letters, when the sayings of Jesus as reported in the Gospels cry for quotation, Paul writes as if he had never heard of them; instead he quotes the Old Testament which is an important authority for him. Paul became a Christian through sudden conversion. It took place on the road to Damascus. It was imposed on him by a mystic experience. In the Epistle to the Galatians he declares what happened to him. "For I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ". In other words, my experience of the Christian religion came to me not through the historic Jesus but through the living Christ whom I met in a mystic experience on the road to Damascus. Paul was not interested in what modern Christians are interested in, the Jesus of the "Sermon on the Mount", the parables, the Lord's Prayer (Paul, if we are to judge by his epistles, knew nothing of the Lord's Prayer) and the "miracles of healing"; he was only interested in what he called the Risen Christ.

This in another manner is true of the whole of the New Testament. The historic Jesus, again the Jesus who actually lived in the flesh, is seen through the experience of the Living Christ. He is not man. If the traditional Christian interpretation of the experience of the New Testament is correct, the Christ of the New Testament is God.

The "New Teaching"

This is the "New Teaching" of the traditional church today. Thirty or forty years ago theologians were more and more stressing the humanity of Jesus rather than his Godhood. As more than one writer has declared the Protestant churches were then "drifting towards Unitarianism"! Indeed, one of the claims made for the Swiss theologian Karl Barth is that he has "saved" continental Protestantism from Unitarianism! And Karl Barth has "saved" it by more or less adopting the point of view of Paul. Know the Risen Christ, the immediate experience of the Christ, and don't bother overmuch about the Jesus of history for—yes, even this is asserted—the Jesus of history is unknowable!

What, it may be asked, has this to do with anything that matters in this year of troubled grace, 1950. It is probably one of the most important facts of our time. It has yet to be proved that any society can exist without a religion, and the society that used to call itself Christendom is doing its best to get on without one. In many of its states no Christian is allowed to take an active part in government, and none is allowed to have any social power. The Christian religion, not only in those states but outside them as well, has become separated from the society in which it exists. If any credence is to be given to certain inquiries in this country, the majority of citizens could not name the four gospels. Yet in Christendom there is no other religion to be discerned, acknowledged consciously, save the Christian religion. There is none other, as yet, to take its place. If a society breathes through a religion then the division between conscious Christianity and the world in which it lives is probably the most important fact of today.

The Jesus of History

For intelligent people who think about it and are really concerned, the division does not occur at the point of belief in God. Most people believe in God, or in some sort of Life or Supreme Being that they put in place of God. The break comes at the point of Christ-mysticism, precisely at the point through which the Jesus of history is surveyed through the New Testament. Many intelligent people cannot believe that God existed in the mystic Christ, or that Christ existed in God in the manner declared, for instance, by Paul. The reasons for this, for those that accept them, are overwhelming. Two of them may be mentioned. Almighty God could not have existed in history in the manner declared by Christ mysticism. To exist in history at all is to be limited. A person is confined to the relative thoughts, laws and actions of his era. A man, say, of a future century could not live in the twentieth and be a personality. He would have to slough off his speech, his habits of thought, his knowledge about the universe, his human relationships, indeed everything about him, except his own individuality, that makes him a man. The Jesus of history, as even seen through the Christ mysticism of the New Testament was a man of his time, he thought, acted, and on the whole believed in the manner of his time. He could not therefore have been God in the manner declared by traditional Christianity.

In the second place the man of today is world conscious as never before. The barriers of continents and oceans have been broken by modern communications, and the East and West interpenetrate as never before. Today the West respects the East as never before. It no longer feels compelled to impose its values upon the whole vast populations of Asia. There are people in the West who believe that a great Indian like Gandhi has something to teach them. In this new world consciousness it therefore becomes incredible to large numbers of people that the West and the West alone holds the secret of God's existence in the nature of the Risen Christ, and that no man can know God as he should be known save through this experience. The whole experience of truth of large numbers of intelligent people in the West denies this.

The Vision of the Highest

People who really care, therefore, can affirm that one of the gravest points of division between the Christian religion and the non-Christian world is at the point of Christ-mysticism. It is a matter—or should be—of concern to conscious Christianity itself. Those who care will want to make the way clear for the Christian religion to make another impact upon the world, and it is doubtful if it can do so whilst it affirms that the full nature of God can only be discerned through its own particular experience. There are those who, even whilst understanding the mystic experience of the Christ cannot share it; they cannot share it because it does not ring true to their ultimate experience of God. To such persons it becomes imperative to make a distinction between what is called the Christ of experience and the Jesus of history, for the Jesus of history may make a revelation to this age that symbolic mysticism is failing to do—at least in its traditional form.

"Men can only be moral, and morality can only be taught through a vision of the highest". The Christian religion would ultimately vanish in all its significance if it ever affirmed —as some Christians do affirm—that the vision of the highest can only be found in the Christ of experience and never in the Jesus of history. The Jesus of history can give a vision to men of God in action through a man in time, a man bound by time as all men are, yet crashing through the bonds of time in his humanity. That does not suppose that the whole meaning of existence turns upon that point in time when that man lived. Far from it. It is one point in time and history, illuminating for those who care to use it, vast ranges of experience and perplexity, but not excluding other points of revelation. To mark in all humility and devotional experience the contrast between the Christ of mysticism and the Jesus of history may be one of the means—and only one—of breaking down the division between the Christian religion and the non-Christian world.

GANDHI AND BASIC EDUCATION

By Margaret Barr, M.A.

THERE are probably very few British people to whom it has been given to spend their first few days in India at the Ashram of Mahatma Gandhi. I am one of the few. In 1933 when I went to India my eldest sister was in residence at his Ashram, under training as one of his village workers, and before proceeding to my first post at the Gokhale Memorial School, Calcutta, I dropped off the train at Wardha to stay with her and meet Mr. Gandhi and see something of the India that he represented. At the time I was pledged to at least two years' work in an expensive city school, but I knew then, and after meeting him was more sure than ever, that ultimately and at no distant date, my work would be somewhere in rural India. It was this conviction, combined with what I had heard of the courageous little Khasi Unitarian Church, that took me two years later to start work in the Khasi Hills.

All through the years I have never lost touch with Gandhi. On two subsequent occasions I visited the Ashram, and I have several much-treasured letters from him. Always he encouraged me to carry on with the work I was doing. For though he disliked the proselytising type of missionary work, he never had anything but the most helpful and enthusiastic encouragement for anyone whom he believed to have the welfare of the villagers at heart.

The climax came in 1946 when I went for the last time to Sevagram to make an intensive study of Basic Education (as the new Gandhian type of craft-centred education is called) in order that I might co-operate with the Government of Assam, who had decided to introduce it throughout the Province. My arrival coincided with the outbreak of the terrible communal riots in Bengal. In fact, had I been one day later I might never have reached Sevagram at all. Some Assamese students who travelled a day later had to return to Assam from Calcutta as it was a sheer impossibility to cross the city to the station from which the Wardha train leaves.

Two days later Gandhi decided that he must go to Bengal, there to remain until peace and friendship between Hindu and Muslim was restored. Though none of us knew it then, it was his last farewell to his Ashram. For after Bengal came Punjab, and for nearly a year and a half he laboured, as only he knew how, to establish peace in these two inflammable provinces. And before he could return to Sevagram the bullet was fired which took him from us for ever.

The afternoon before he left the Ashram he sent for me to talk about Basic Education. He urged me to learn Hindustani and to make it the second language in my schools, reserving the teaching of English for those children who were going on for higher education. For half an hour the interview lasted and at the end of it he commended me to the care of one of the most capable of his village workers, an injunction which was most faithfully obeyed, not only by the worker in question but by all the staff of the Basic Education centre. He left early the next morning and I never saw him again.

After learning all I could about Basic Education I returned to the Khasi Hills and proceeded to try and introduce some of what I had learnt into my school. As mine was the only school in the Khasi Hills where any interest was taken in Basic Education it was hardly surprising that a few months later I was asked by the Government to allow them to take it over and turn it into a Basic Training School with myself as Principal for as long as I cared to remain. I consented on certain conditions, one of which was that I should send five of my most competent teachers to Sevagram for Basic training so that on their return I should be able to hand the school over to them and myself move out into the interior to embark at long last upon the Rural Training Centre which has for so many years been the goal of all my striving.

MARGARET BARR

Thus it comes about that since March, 1948, I have been in the employ of the Government of Assam, training teachers for Basic schools and holding the Training School together until the Khasi woman who was to succeed me as Principal, and her four colleagues, returned from Sevagram last April fully trained to carry on without me.

Of all the many constructive, dynamic movements which India owes to Gandhi I believe that Basic Education is the most far-sighted and the most far-reaching. If it can grow and spread as he intended, and if it can continue to be activated by his spirit of service to the lowliest, his high ideals of citizenship and his profound religious faith, there is no doubt at all as to the tremendous part it can play in the new India—the India of today and tomorrow. But these are big "ifs", and there is an immense, even frightening, responsibility on the shoulders of all those who knew him and loved him and shared some at least of his ideals. Those who are running the Sevagram centre are doing their share nobly and we who are working in the field must do ours too. Most Europeans who have been in India are coming home now, if they have not already done so, feeling that they are not wanted and no longer have a place there. I, on the contrary, have never felt so sure of my place there as I do now. For there is so much

that his untimely death left unfinished which I, in my small corner, can help to carry forward. He wanted to see centres for the training of rural workers all over rural India. That is what I want to see in the Khasi Hills, which is one small part of rural India. He wanted a Basic school in every village; I want to help to put one in every Khasi village. He wanted health and maternity centres accessible to every villager; I want to help to make them accessible to every Khasi villager. He wanted the teaching of religion in such a way as to bring out the harmony of the message of the world's great teachers instead of sectarian conflict. He wanted children to grow up with a true understanding of their own religion and a deep respect for those of others. And this is what my religious work has always aimed at. So clearly is this realised by his friends and followers at Sevagram that they have asked me to prepare a handbook for teachers on religious instruction which they may use in their Basic training. For though the teaching of religion on these lines is on the Basic syllabus, most of the Training Schools have scarcely started to do it as yet owing to the lack of a suitable textbook.

In many respects the ideas and ideals of Hajam Kisson Singh, the founder of the Khasi Unitarian Church, were in harmony with those of Gandhi, so that in working for the one there never has been and never could be any conflict with the other. In this, by being a Unitarian, I have been more fortunate than my sister who had to give up her missionary work on becoming a "Gandhi-ite". Any reader of THE INQUIRER who reads her little book *Bapu* (reviewed in this issue) will have no difficulty in understanding why I too am proud to be a "Gandhi-ite" and how much the work that I am trying to do in the Khasi Hills owes to the inspiration and example of that remarkable man.

GANDHI, THE MAN

By Will Hayes (Brother John)

"Bapu": Conversations and Correspondence with Mahatma Gandhi, by F. Mary Barr. International Book House, Bombay. Rs. 2/12.

READERS of THE INQUIRER often see the name of Margaret Barr. Mary Barr is Margaret's sister. For fifteen years Mary Barr was a member of Gandhi's "family". "You can be 'mother', 'sister' or 'daughter'," Gandhi said to her in 1931, when she joined the "family". Mary chose to be "daughter", which is why, throughout her book, she calls Gandhi "Bapu"—"Father".

For ten years Mary Barr was in charge of a Mission Boarding School in a jungle station in Hyderabad State. There was a threat of deportation to England when it became known that she was corresponding with Gandhi. Later she left the Mission of her own accord to take up study and work at Sabarmati Ashram. Gandhi had just returned from the Round Table Conference. Very soon he was arrested. Mary Barr visited him in Jeravda Central Prison. From that time she was closely associated with Gandhi's mission—at Wardha Ashram, in various villages, and at Sevagram. In the end she herself served a month's hard labour in South Africa, for helping the Durban Indian Resisters. She "asked for it", as we say. For she knew that the highest honour she could ever crave was "to be at one with those who, through the ages, have fought for peace with the weapons of peace".

Mary Barr writes as a disciple. Her book is full of small details carefully observed. The emphasis is always on Gandhi's humanity. Other books have shown Gandhi as the "Great Soul". Here we have a picture of Gandhi, the Man. The disciple sees her Master with understanding love, rather than with blind adoration. She notes "the strained expression" and "the set jaw" when Gandhi gets news of Government action against two of his friends. And she puts down his "caustic comment". Further, she records the fact that, on another occasion, she "saw Gandhi angry". But, as a rule, there is joy and laughter in Gandhi's inner circle; and the man himself is full of kindness and consideration for his big "family", and thoughts of love and compassion for humanity at large.

Once Gandhi insisted that his wife should show Mary how to make "dog biscuits"—a name he had given to certain "hard-wearing" wheat-cakes. Later, our author found that he wanted to keep Mrs. Gandhi's mind occupied. Gandhi had been ill, and his wife had got permission to come out of prison to nurse him. That day she had written to the authorities to say that Gandhi was better and that she was ready to go back to prison.

In the pages of this book we have history at first hand. There are many sidelights on the political movement in India; and much about village industries, and the cultivation of "rural-mindedness". But perhaps the most interesting thing that comes out of the letters and conversations is a clearer understanding of Gandhi's religion.

Gandhi's first letter to Mary Barr is chiefly about the Bhagavad Gita. The Gita must not be taken as a historical book, advocating war. The "war" it deals with is one which is going on in all countries and in every age. It is the battle between Good and Evil. In that war it is our duty to fight.

In another letter there is much about so-called "idol-worship". Gandhi does not believe in idol-worship in the sense generally understood, but does not disbelieve in others worshipping God through idols. "In one sense we are all idol-worshippers; we worship God of our image. . . . Not only do I not consider idol-worship to be a sin, but I know that in some form or other it is a condition of our being".

Much has been written about Gandhi's attitude towards Christianity and particularly towards Christian missionaries. Mary Barr was told that Gandhi would not be willing for her to speak about Christ while working under him. But, when asked, Gandhi said: "Yes, certainly, speak about Christ as much as you like, as giving a reason for the faith that is in you or explaining your joy in life, but do not put your religion before people and say: 'This is the best for you, too'." And he went on to explain that unless one has studied another's religion very thoroughly, one cannot even appreciate it, and one is certainly not at liberty to criticise it. Further, in one of his talks he made it clear that it was wrong to say "Christianity is the only true religion". But it was right to say "Christianity is *a* true religion".

The part which non-violence played in India's fight for freedom, and the practice of Civil Disobedience on a nation-wide scale, have led many to believe that these things were invented by Gandhi. But Gandhi himself knew better. Lao Tse and the Buddha and Jesus all taught the doctrine of non-violence, and a hundred years ago Thoreau wrote of the duty of Civil Disobedience and the right of revolution. Many have practised these principles, and have suffered or triumphed. In one of the talks recorded by Mary Barr we find Gandhi speaking wistfully about the possibility of a Saviour Nation staking everything on the might of gentleness. In his "experiments with Truth", Gandhi was always reaching out towards 100 per cent. Truth. "Never use violence", he said, "even though the masses are not ready for non-violence. . . . You must reject the teaching of anyone who tells you that there must be a little adulteration of non-violence. . . . I say that *perfect* non-violence produces non-violence".

It was in this faith that Gandhi died. But in Mary Barr's book Gandhi is not dead. The book was written before 1948. Gandhi gave his permission. "Yes, you may write the book", he wrote, in 1941. "It will remove some cobwebs". The publishers have wisely retained the present tense throughout the book. It is more vivid that way.

I repeat, Mary Barr's book is history at first hand. In the future there will be a tendency to think more and more of Gandhi as the "Great Soul", and to think less and less of Gandhi, the Man. The world will be given many "Synoptic Gospels" and many "Fourth Gospels". And "Unitarians" of a coming age will be glad they can turn to the Gospel According to Mary.

THE INQUIRER this week contains three articles of an Indian interest to mark the beginning of the Rev. Margaret Barr's tour of the Unitarian and Free Christian Churches. She will speak of her work in India.

One article, on "Good and Evil", by Mrs. Irene Ray, of Calcutta, is unavoidably omitted this week and will appear next.

Miss Vyvyen Jenkins, the writer of the article on the Ramakrishna Mission, was at one time a member of the Unitarian church at Clifton.

Next week we shall print our usual monthly twelve page number.

THE RAMAKRISHNA MISSION AND ITS ACTIVITIES

By Vyvyen Jenkins

(*Secretary of the Indo-British Goodwill and Cultural Mission.*)

[*Ramakrishna, it is claimed, was the foremost Indian Saint of the nineteenth century. It is said of him that a blow given to a man in the street by an enemy left a physical mark on Ramakrishna himself.*—ED.]

AS SECRETARY of the Indo-British Goodwill and Cultural Mission, I had the good fortune to go to India, Pakistan and Ceylon in 1947-48, touring the different provinces of India and Pakistan for about six months, and visiting the Ramakrishna Centres.

The Ramakrishna Mission bases its activities on the teachings of Shri Ramakrishna and his great disciple Swami Vivekananda. Shri Ramakrishna (1836-1886) practised different religions, living for a time as a Hindu, then as a Muslim and then as a Christian. He found that all religions are essentially true and have the same goal, and he showed the underlying harmony of all faiths. Swami Vivekananda interpreted the teachings of his Master on the basis of the Vedanta philosophy of ancient India and preached the gospel of a universal religion. He also preached the oneness of life on the basis of Vedanta, and deduced from it a comprehensive system of ethics as the foundation for all forms of service.

Swami Vivekananda went to America and represented Hinduism at the Chicago Parliament of Religions in 1893. He preached Vedanta philosophy in America and England in 1895-96, and returned to India in 1897, where he received a tremendous welcome. He founded the Ramakrishna Math and Mission which now has centres all over India, and he passed away in 1902.

The activities of the Ramakrishna Mission are firstly spiritual, secondly cultural and thirdly philanthropic. In the Ramakrishna Math, apart from the Mission, the only activities are spiritual, and consist of meditation, prayer and the study of the scriptures and Comparative Religion. The Mission Centres have very many educational institutions, such as colleges, schools and students' homes (hostels), to supplement secular education with spiritual training. We visited a number of the colleges and schools run by the Mission in various places, and also some of the students' homes, including the large ones in Calcutta and Madras. The students not only have very high ideals, but they are quick to devote themselves to any form of social service when special need arises. It should be mentioned that the Mission has schools for girls as well as for boys, and we spent some interesting hours at the famous Sister Nivedita School in Calcutta. The main ideas of the Mission are propagated by three journals: *Prabuddha Bharata* (English, Calcutta), *Vedanta Kesari* (English, Madras), and *Udbodhan* (Bengali, Calcutta). The Ramakrishna Institute of Culture in Calcutta is working for the harmony of all the cultures of the world. So far as the philanthropic activities of the Mission are concerned, there are many hospitals and dispensaries, to which the people come with great confidence. We saw well equipped hospitals in Benares and in Brindavan, and an excellent child welfare centre in Calcutta. We saw many of the dispensaries, and the waiting rooms were always full. The Mission undertakes many relief activities such as famine relief, cholera relief and flood relief, and the work done by the Swamis (monks) and the young Brahmacharis (Novices) of the Order for the refugees at Kurukhetra, near Delhi, was excellent. When we were in Delhi soon after India attained her freedom, we heard much about the selfless work which was being done at the Kurukhetra camp by volunteers from many parts of India, and we used to meet little groups of the Swamis at the railway stations on their way to join in the good work. Spiritual culture is a special feature of some of the prominent centres like Belur Math, near Calcutta, Benares, the Advaita Ashram and Mayawati Ashram in the Himalayas.

During the Anniversaries of Shri Ramakrishna and Swami Vivekananda thousands of people come to Belur Math (which is the headquarters of the Ramakrishna Math and Mission), and the feeding of the Daridra Narayanas (God in the form of the poor) is an important item in all centres of the Math and the Mission. In Puri we watched this ceremony at the Ramakrishna Mission Library on the anniversary of Swami Vivekananda's birthday. It is also interesting that Christmas is celebrated in all the centres with special services, prayer and meditation. We had the wonderful experience of attending the Christmas service at Belur Math on Christmas Eve. The Temple was beautifully decorated, and one of the elder Swamis delivered an address on the life of Jesus.

During our Indian tour we had much contact with the Swamis of the Order, and they were unfailingly kind to the five members of our party, four of whom were British and their tolerance was such that even the two women members always felt that they were welcome when they visited the centres. We all felt that we had, through our contact with the Swamis, a link with some of the great traditions of spiritual India.

The Ramakrishna Mission has centres in all the chief cities of India, and in Colombo. There are also important centres in the West, especially in Hollywood, San Francisco and Paris.

BOOK REVIEWS

By E. W. Martin (*Our Book Critic*)

Methodism and the Education of the People, by H. F. Mathews (Epworth Press, 13s.) shows how the Methodist revival affected cultural life. The influence of Methodism fell most strongly upon the industrial workers, the uneducated products of the industrial revolution. From 1816 to 1843 the Wesleyan Conference recorded a rise in membership from 241,319 to 451,286. Wesley was both preacher and scholar; he was also an educational reformer who kept his eye continually on those people who had not the capacity to help themselves.

Mr. Mathews surveys the period from the death of Wesley in 1791 to 1851 and indicates five main avenues through which Methodism influenced cultural life, namely, the class-meeting, reading-circles, the democratic government of the Church which encouraged the ordinary man to use his powers; the moral and social earnestness that was a direct result of revivalism and the use of local preachers. Methodism quickened social progress and this history gets to the core of Methodism because John Wesley was ever a man of ideas who required a high intellectual standard from preacher and believer alike.

In their foreword to *In My Mind's Eye*, by Frederick Marion (Rider and Company, 18s.) Drs. Thouless and Weisner state that they are convinced "of the reality of Marion's paranormal capacities". The autobiography of this occultist is full of extraordinary instances of clairvoyance, precognition and all forms of psychic phenomena. Even if the philosophic interpretations of this writer are not acceptable to most his career is full of colour and incident. Indeed, even the Countess of Oxford and Asquith felt called upon publicly to proclaim her belief in his psychic powers.

A writer who is concerned in a different way with eerie and unusual subjects is Mr. Algernon Blackwood. His *Tales of the Uncanny and Supernatural* (Peter Neville, 12s. 6d.) have a reality of their own in which the reader feels compelled to believe. That is the secret of his success: that he is able, like Edgar Allan Poe and Ambrose Bierce, to create a universe of his own in which fear of the unknown wraps us about like a blanket of mist.

Another work of fiction which should find many readers is *Not in our Stars*, by Edward Hyams (Longmans, 9s. 6d.). This is a story by one of the most promising of our younger novelists. He writes with a surprising maturity, and his story of a young research scientist who discovers a new disease is good entertainment and sound social criticism.

For the lover of rural beauty and scenes and for the thinker I would recommend, firstly, *A Country Zodiac* (Zodiac Books, 2s., distributed by Chatto and Windus) containing verses and prose passages about the countryside and woodcuts by Thomas Bewick; and, secondly, *The Rationalist Annual* (Watts, 2s. 6d.). The Annual is always full of good matter and there are contributions by Sir Arthur Keith, Gilbert Murray, and J. B. S. Haldane. I particularly enjoyed Raymond Firth's essay "An Anthropological View of Mysticism", which indicates once again that the so-called rationalist approach is not by any means devoid of true religious inspiration.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

[*We regret we have not been able to find room for many letters recently received.*]

"CATHOLICISM TO-DAY"

SIR,—There is something pleasant about a fencing-match between friends. Dr. Spinks wields a deft rapier but he surely lunges too far sometimes and fails to make a hit.

Metaphor apart, there are two questions he has raised which are worth considering. The first is that of *symbolism*. He seems to argue that, if one objects to the Pope assuming the state of a monarch and flaunting the wealth of a millionaire in the name of Christ, one must go on to banish all art, colour, and beauty from one's religion! Symbols we must have, but we should discriminate between those which are acceptable and those which are not. None of us would accept images or animal-sacrifice, though they are among the symbols which have appealed most to our race. We discriminate between those symbols which are congruous with what we hold to be truth and those which are not, and that settles the matter for us. If we differ in our symbols, it is no use debating the matter on the plane of temperament or tradition; we must transfer the question to the plane on which we can ask what we mean by God and holiness and so on. My conception of holiness differs from that of the Roman Church, therefore the symbolism of the Holy Year is offensive to me.

We must use symbols, but also criticise them. The same principle applies, I suggest, in the case of *tradition*. The Buddhist churches preserve the memory of their founder and the tradition of his life and work. There was a historic Buddhist church before there was a Buddhist Scripture. Yet I would not say that those scholars who have asked how far all this goes back to Buddha himself are following an *ignis fatuus*. There is a venerable and authoritative tradition as to how the Chinese classics should be read, but I would not censure Arthur Waley when he discards this and tries to find what Confucius really stood for. We must use tradition, but we must also criticise it. The emphasis Dr. Spinks places on "tradition formulated by a historic church or churches" seems to me dangerously like the Communist maxim that truth is the party-line. "The individual's claim to arrive at a decision in religion without resort to historical tradition" needs no justification, for no sensible person makes such a claim. We all learn from tradition, we should not capitulate to it. —Yours,

E. L. Allen.

King's College, Newcastle-on-Tyne.

SIR,—Dr. Spinks's article provokes comment.

(i) He argues that the disunity among Nonconformists disqualifies them from taking part in discussions on Christian unity. But Baptists, Congregationalists and Presbyterians do not deny each other's standing as Christians; and, in spite of ecclesiological differences, and little personal and local jealousies, they manage to work and study and pray together, in full harmony, whenever occasion arises. If such unity of spirit were world-wide among all who call themselves Christian, would it not be a great advance? Would it then matter though there were a hundred times as many autonomous denominations? Indeed, may it not be one of the principal lessons for our age to learn, that, to achieve unity, we must put our trust in the spirit rather than in organisation? And is it not the great error of Romanism that it opposes this truth?

(ii) Dr. Spinks reminds us that organisation is necessary if religion is to achieve results on the plane of human action. True—in the same way that money is necessary. But we must not enslave ourselves to money. In the same way, organisation must never be allowed to control the spirit.

(iii) Dr. Spinks asserts that the historic Christian Church existed before the New Testament and created it. This is, at best, a play on words. The New Testament contains many sayings which must have been spoken before there was any Christian Church (for the Church only came into existence after the Crucifixion). The letters of Paul date from a time when the Christian Church was in the making, with no settled organisation. However great may be our ignorance about Jesus and the earliest Christians, it is quite certain that they were not ecclesiastically-minded traditionalists. What the apostles called "the Church" was a loosely organised break-away group, suspicious of established religious traditions and leadership, addicted to strikingly independent interpretations of the Old Testament Scriptures, claiming to be all in personal contact with the Holy Spirit, paying enormous respect to the individual conscience, and expecting to be always an unpopular and oppressed minority until their Lord should return and vindicate them. This is quite a different thing from what anyone now means by "the historic Christian Church". The difference is greater even than that between Marx and Stalin.

(iv) Coming to the problem of Unitarians, Dr. Spinks seems to me to confuse "vocation" (the specific task to which God calls a man or group) and "worthiness" (the human response). The prophets knew and declared the extreme unworthiness of Israel: but they also still saw and proclaimed the calling of Israel to be unique witnesses to a spiritual, moral and non-idolatrous monotheism. So, today, our appalling unworthiness does not obliterate the quite undeniable fact that we have a unique calling to witness to a form of religion, Christian in origin, universal in scope, finding God's presence in a completely free spiritual fellowship between men. We have been self-important, we have gone astray after worldly influence, and paid too much attention to organisations and institutions, and sought the comforts of tradition (which I love like my arm-chair), and flattered and been flattered, and neglected our real task. But "God does not go back upon his gifts and calling". For all our deficiencies, our vocation remains.—Yours,

Crewkerne. *Francis Terry.*

SIR,—May I say how much I appreciate Dr. E. L. Allen's article, "Catholicism Today", and how deeply in sympathy I am with his closing paragraph.

At the same time I myself am quite clear that I prefer Catholicism to Communism.

To believe in God even though mediated through an authoritarian church is to me nearer the truth than to place a man-made state before everything.

I think I am accurate in quoting Dr. Martineau as saying: "Better a Roman Catholic than nothing".—Yours,

Bridport. *Margaret R. Dickin.*

PSYCHIATRY AND THE LAW

SIR,—While in the Forces I was acquainted with the N.C.O. in charge of a battalion office, a man of probably more than average intelligence. One morning, as we were returning together to quarters from a P.T. parade, he remarked to me that he was feeling worried—"I feel as if I'm going to shoot somebody". His conversation betrayed otherwise no indications of abnormality or irrationality. I advised him to report sick and to acquaint the M.O. of his obsession. The advice was neglected and, as far as I know (having lost contact and even forgotten the name) no untoward effects resulted from what may have been a passing malaise. The question arises, however, as to what might have happened had the obsession proved so overwhelming as to have led to an apparently inexplicable and unprovoked attack on some unsuspecting comrade, with possibly fatal consequences. Presumably nothing but a chance remark could have been produced as a defence (excepting the possible discovery by a psychiatrist of an ancestral strain of mental instability). The incident, however slight in itself, is a vivid illustration of the difficulty of diagnosing certain abnormal states of the human psyche and is worth recounting in view of the current controversy on the ethics of capital punishment and the question of extenuation on the grounds of mental irresponsibility.—Yours,

Glastonbury. *Donald Mullins.*

MARTINEAU'S GRAVE IN HIGHGATE

SIR,—I have read with much interest the article "A Martineau Anniversary", by the Rev. Arthur Peacock, in THE INQUIRER of January 14, 1950.

May I suggest that in addition to requesting the London County Council to place a plaque on the house Dr. Martineau occupied (35 Gordon Square), some special attention might be given to his grave in Highgate Cemetery; it is distressing to note its condition now, and perhaps the more so as it is close to that of Karl Marx, which is well kept and tended. The contrast is sadly striking. Perhaps some special care of it might be arranged for as one way of marking the fiftieth anniversary of his death.—Yours, *Margaret E. Gardner.*

Golders Green.

A MARTINEAU ANTHOLOGY

SIR,—In connection with Rev. Arthur Peacock's recent article on James Martineau, it may interest your readers to know that a volume of selections from Dr. Martineau's works has already been prepared. The book, compiled and arranged by Rev. Dr. Alfred Hall, is now in the printer's hands and will be announced in due course.—Yours,

Dorothy Tarrant,
Chairman of Lindsey Press Board.

UNILATERAL DISARMAMENT

SIR,—I shall obviously not be allowed to trespass much more on your space, and this is my last word, even if someone writes to say that the 1939-45 war did not happen.

Letters to an eight-page paper must be brief, and in my three line letter, I could hardly develop a reasoned argument. Perhaps "unilateral" (horrid word!) was not well chosen. What I meant was this. We reduced arms as an example; war followed. Did the reduction produce the war? I think it did. Rearmament came too late and was too feeble to convince Hitler, and he took the risk.

There are still dictators about, and to talk again of reducing armaments by way of example *just now* seems to me to be shutting one's eyes to the lessons of recent history.

May I assure Mr. Spencer that he has aroused no bitterness, and I hope I have not done so either.—Yours, *Wm. Spooner.*

London.

PULPITS VACANT

THE following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly, and not to the church concerned:—

Birmingham: Waverley Road and Moseley; Blackpool: South Shore; Bolton: Halliwell Road; Bury St. Edmunds and Ipswich; Cradley; Crewe and Nantwich; Halifax; Hindley; Hyde: Gee Cross; Kendal; Leeds: Mill Hill; Liverpool: Hamilton Road; London: District Minister, Manchester: Cheetham, Dob Lane; Middlesbrough; Rochdale; Rotherham; Scarborough and Whitby; Walmersley; Scotland: Aberdeen.

JOHN KELLY.
Secretary of the General Assembly.

THE INQUIRER

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NEWS REVIEW

NEWS FROM THE NORTH-EAST

From Our North-Eastern Correspondent

The quarterly news reports from the churches reveal a steady maintenance of ordinary and seasonal activities and very little of an exceptional nature. Successful Sales have been held at Middlesbrough, South Shields, Stockton and Sunderland. Christmas parties at almost every church were uniformly successful. Nativity plays were presented at Newcastle and South Shields, and special Carol Services were held elsewhere. Carlisle reports visits from the Rev. G. W. Parkinson (a former Minister) for the Harvest Festival, and Mrs. F. J. Hamblin, for the Women's Service. Middlesbrough is hopeful that a call to the vacant pulpit, which has been extended, may be accepted. Two new ventures of recent date are the formation of a Study Circle at Stockton under the Rev. A. J. Martin's leadership and a Young People's Club at Sunderland, with an initial membership of 14. The Newcastle Church notifies increased membership in its various group activities. The Rev. Margaret Barr's visit to the area in May will necessitate several journeys by members of one church to another, and as this will be close to the normal date for the Spring Conference, the holding of the Conference is at present in doubt. If held, it will be at Carlisle.

Oxford: Manchester College.—On January 19, Mr. H. W. Spicer, the Organist, was presented in the Sheldonian for his honorary degree of Master of Arts. The following is an English version of the Latin Oration delivered by the Public Orator:—

"While I was writing this oration a catchpenny choir of small boys was singing 'Good King Wenceslas' outside; and I must confess that I sent them packing from the door. But who would deny that 'song has charms' provided that the singer is well-trained and his presence opportune? Our thanks, therefore, are due to Mr. Spicer, who for nearly 40 years has taught music in Oxford at Southfield and other schools of the City, and has done this work so effectually that his fellow-citizens think and talk of him as one of the most successful of teachers.

"His spare time has been devoted to the training of school choirs and school orchestras and to the organising of the annual Schools Festival of Music in Oxford, an occasion on which the performers themselves can delight in the sweet music they make, while those who attend to see and to hear receive the happiest and most pleasurable impressions. For about 35 years he has also served as Organist to Manchester College; and further, his art is not confined to playing the compositions of others, for he himself is a skilful composer. Much more remains to be said, but let me summarise it thus; he has long earned the affection of the many pupils who have lit their lamp of the Muses from the flame of his inspiration; and meanwhile the richness of his talent has also earned him the deepest respect. It is with great pleasure, therefore, that I present to you for admission to the honorary degree of Master of Arts, Mr. Harold William Spicer, a master emeritus in the City Schools."

JUBILEE AT URMSTON

A company of 57 people, young and old, met at Urmston, Lancashire, on January 14 to celebrate the 50th Anniversary of the opening of the church. Mrs. Chadwick, widow of the late Mr. Arnold Chadwick, presided, the Rev. Fred Cottier brought greetings from the General Assembly, the President of the Manchester District Association, Mr. J. H. Watterson, and the Secretary, the Rev. J. Harry Smith, brought greetings from the Association; Mrs. Cottier gave the good wishes of the National Women's League, and Miss Dorothy Smith spoke for the N.W. Region of the U.Y.P.L.

Mr. Robert S. Mayer, one of the original Sunday School attenders in the days before the present church was built in 1900, gave an account of the early days of the Urmston cause. He described the geography of the Urmston of those days before the coming of buses and cinemas, and the days of the ministry of the Rev. Kelsey White, when morning congregations numbered 30 and evening congregations 70, and it was proposed to enlarge the buildings. Mr. White left before the plans materialised, but a few years later a great effort was made and a stage and classroom was added to the schoolroom.

The Rev. Elspeth R. Vallance spoke as minister about the future of the cause, and made an appeal for more helpers in the active work of the church and Sunday School. In a district like Urmston the outlook was good. There was much good will for the Unitarian cause among the other churches of the town, and surprisingly little antagonism. Our faith was what many of the people of the neighbourhood were looking for, and the best way to introduce them to it was to invite them to Services. Church members could do this more effectively than a minister. If the members were keen on their church and its faith, other people would be impressed.

Brighton.—The Women's League has just concluded a very busy but interesting year of work. Open Meetings have included many interesting lectures and during the summer, Mrs. Pearce and Mrs. Hughes entertained our members to tea in their gardens. On Saturday, July 9, the London District Women's League were entertained at Christ Church for their Summer Quarterly Meeting. Throughout the year, Women's League members have worked for the Annual Bazaar, which was held on Saturday, December 10. The record sum of £58 was taken. Most of our activities at present have one end in view, viz., to help the "Appeal Fund for our Church". There has been a true spirit of co-operation and comradeship in all our efforts.

Leicester: Great Meeting.—The unveiling of a bronze plaque, in memory of Mrs. Frances Roche, took place in the Chapel on January 1. Dr. A. S. Hurn, former Minister, dedicating the memorial, said that Mrs. Roche joined the Sunday School in 1882, and was closely associated with the Great Meeting and its institutions for 66 years, retaining her interest during periods of residence in Norwich and in Australia. Her last years were troubled by serious illness, a sad time, brightened by her husband's devotion and care. Dr. Hurn expressed the deep sympathy of the congregation with Mr. Roche, who has been for many years a Trustee of the Chapel and member of the Vestry; also formerly Secretary of the Leicester Domestic Mission.

Bristol: Lewin's Mead.—The Lord Mayor of Bristol (Alderman Percy Cann) and the Lady Mayoress were received by the Chairman of the Congregation (Robert Hayes, O.B.E.), when they attended a special Service of the Loyal Order of the Moose, at Lewin's Mead, on Sunday, January 15. The large congregation, numbering over 700, also included the Grand Governor of the Order, who read the Lesson. Among the officers of the Order were representatives of all denominations, the Lord Mayor being a Methodist deacon and the Grand Governor a Presbyterian elder. Not for many years has so large a congregation been seen at Lewin's Mead. Already the Order has approached the Chapel Committee with the view to making Lewin's Mead the venue of their Annual Service. Very favourable comments were passed by those present on the excellent rendering of the anthem by the Chapel voluntary choir.

JOHN HENRY WEATHERALL

A Tribute

At the end of 1914 I was called to succeed J. H. Weatherall as Minister of Bank Street Chapel and School, Bolton, on the conclusion of his ten-year "ministry of rich experience for the Bank Street congregation", during which time, as the Chapel Report for 1914 states, "all our societies and institutions had been stimulated in their work, Sunday School and Chapel alike had received his loving help". In the following seven years I learned the truth of those words, and I was a constant witness of the fruits of Weatherall's "loving help". As a loving and beloved Minister and inspiring Preacher he had become a gracious and stirring influence in every home, among the elderly, the middle-aged and the young. His name and his work were spoken of and valued far beyond the limits of the Chapel and School membership. But especially in the spirit and life, the friendliness and the abounding good works of Bank Street Chapel and School men, women, and children, I experienced the power of this great preacher, for here, in human hearts, and not merely in words and periods, were Weatherall's sermons.

In 1931, after 15 years of distinguished service at Essex Church, Weatherall was called to the Principalship of Manchester College, Oxford, and for a short period I had the privilege of being one of his colleagues on the teaching staff. He applied himself with single-minded devotion to the task, and I have reason to pay my personal tribute of gratitude and affection to him for the unwearied patience and tender hearted sympathy he displayed at the critical period of my breakdown and resignation.

It was characteristic of him, for he held very decided views on such matters, that on the termination of his Principalship, in 1938, he withdrew almost entirely into private life at Charlbury—his one exception being a visit to his beloved Bank Street Chapel for School Sermons. It was a loss to us all that this great and moving preacher was no more to be heard, but in his own judgment his service had been rendered and his work done.

J. C. F.

CALENDAR

SUNDAY, January 29th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Shiese St., 11 and 6, Rev. L. BAKER SHORT.
ABERTILLERY, New Street Meeting House, 11, Mr. TIMOTHY LEWIS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Rev. WM. WALTON.
ANSELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDS.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. ARMOUR.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
BIDDLES GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. NOEL JAMES.
BILLERICAY, Free Church, South St., 11.15, Rev. J. MARTEN HALL.
BIRKENHEAD, Unitarian Ch., Borebamwood Rd., 6.30, Rev. ERNEST HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STERRY.

BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. BALL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. WILKINSON.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. IRWIN HODGSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. H. J. ROSSINGTON.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11, Rev. W. TOPPING and Teachers, 6.30, Rev. J. W. LEE.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. ARTHUR PEACOCK, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. MARGARET BARR.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, Supply.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTY.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Br. ERIC RAMAGE.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY. 2.45, Rev. G. RANDALL JONES.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 2.30 and 6, Rev. R. W. KENSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Rev. WALLACE TAVENER.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MAURICE BRADBY.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEES.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIGH HILTON.
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Student, U.C.M.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUMBLEY, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BURN.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DENNIS.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MONROE.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SAVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Mr. A. P. HEWITT.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LESLIE MARSH.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. L. REDFERN.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. T. L. JONES.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Rev. V. FOX. 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. F. HANKINSON.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. WILL HAYES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Supply.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Closed for Redecoration.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MOSSTOWNSLAUGHTERAN, Cross Chapel, 3, Rev. C. G. TOOMS.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.
NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SCHOLL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOMS.
NORTHAMPTON, Kettering Road Church, 11, Rev. RICHARD LEE.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINGSBURY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. Dr. STEPHENS SPENCE.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENDLEBURY, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARBURTON.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KINSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PRICE.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGE.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
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THE INDUCTION OF THE REV. ERNEST W. DEAKIN to the Ministry of Cairo Street Chapel, Warrington, will take place on Saturday, February 4, 1950. Service in the Chapel at 3 p.m. Welcome Meeting at 6 p.m. Friends cordially invited.

RUBY WEDDING

HOLT-HARKNESS.—On January 26, 1910, at Dunham Road (Unitarian) Chapel, Altrincham, by the late Rev. Dendy Agate, Richard F. Holt to Ethel Harkness, "Vrondeg", Acacia Avenue, Hale, Altrincham.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. PLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Student, U.C.M.
SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. A. E. MORRIS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Miss M. GRIFFITHS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HASWELL.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Mr. BUTLER.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.
TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TREFOREST, Coniger Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. J. L. OATES.
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SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (Off College St.), 7.15, Rev. J. B. TOWERS. Church Telephone FA 8913.

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